

THE

REHEARSAL.

1. Mr. De Foe's Proving his *Contradiction* Ends in Favour of *Kingly Government*, and Exposing the *Mischiefs of Liberty*.
2. His Method of *Answering* the Rehearsal, as to ther being no *King in Israel*.
3. Of the *King of Babel*.
4. Of the *Kings of the People*, upon the *Division of Nations*.
5. Of Gen. xi. 2, 3. *Go to, let us make Brick, &c.*
6. Of the *Interruptions* in the *Royal Lines* since *Noah*.
7. His *Snares*, and the *Observer's Slips*.
8. His *Defence* of *Some body*, who was not *Accus'd*.
9. His *Partiality* against the *Church of England*.
10. An *Equitable Defence* of the *Clergy*.
11. The *Falshood* of his *Stories* against them. And his *Accusing* them in the *Dark*.
12. With his *Excuse* for it, in his *Hymn to Peace*.
13. *Modestly Retorted* upon *Himself*.

SATURDAY, Aug. 10. 1706.

(1.) Country-m.

YOU shew'd in your Last, Master, how Mr. De Foe own'd it to be a *Contradiction* to suppose a *Time* when *People* were without any *Government*. And yet in the same *Breath* he goes about to *Prove* it, and says, *The SCRIPTURE is Plain in it*. You have shew'd the *Scripture* he *Aims* at to be nothing to the *Purpose* for which he brings it. But rather to *Infer* the *Necessity* of *Kingly Government*, and the *Misery* that *Attends* the want of a *King*, which is, for *Every Man* to do what is *Right* in his own *Eyes*. And that is utter *Confusion*. Because it is the *Utmost Extent* of *Liberty*.

(2.) But, Master, was ther no *Government* at all at that time when there was no *King in Israel*?

Rehearsal. This man Pretends to *Answer* me. And says in the *Beginning* of his *Review* of the 13th last *Month*, Vol. 3. N. 84. which he put out as an *Abstract* of his *Great Book* against *Jure Divino*, and there he says of me (besides calling me *Satan* and *Malicious Wretch*) Having debated at large his *JURE DIVINO* Principles, in the *Book* bearing that *Title*, and now finish'd, &c. To this *Book* (then *Preparing*) he *Refer'd* last *Summer*, when I went through an *Historical Deduction* of *Government* from the *Beginning*, he *Referr'd* his *Answer* to this *Mighty Work* now finish'd. And here he *Repeats* the *Objections* I have *Answer'd*, without taking any *Notice* of my *Answers*. And if I shou'd *Answer* again, he will *Call* me again, *A meer Rehearser of my self*. Therefore I will *Referr* him back to those *Answers* I have given, till he thinks fit to say something to them. Otherwise, let *Him* and his *Cause* fall under that *Contempt* they *Justly Deserve*. And as to the *Government* of the *Jews* from *Josua* to *Saul*, it is shew'd *Num. 73, 74*.

(3.) Country-m. He asks, p. 334. *Who was King when the Tower of Babel was built*? And says, *I wou'd be Glad the Antagonists wou'd*

tell me this. So that it seems he thought this a *Choaking Question*.

Rehears. What if I cou'd not tell who was *King* so long ago? Wou'd it therefore follow, That there was no *King* then, nor any *Government* in the *World*? For that *Remember* still is the *Question*.

But as to what he *Asks*, let him look to *Gen. x. 10*. And he will find that *Babel* was the *beginning* of the *Kingdom* of *Nimrod*. And then he need not go far to find who was *King of Babel*.

(4.) Country-m. He asks in the next words, *When God scatter'd the People, who were the Kings of every seperate Band*?

Rehears. In the *Division* of the *Nations* of the whole *Earth*, He (*God*) set a *Ruler* over every *People*. And every one of their *Names* is set down in the xth of *Genesis*. This I at large *Insist* upon *Num. 62. 64. 66*. to which he has given no *Answer*. Only *Repeats* the *Objection* again.

(5.) Country-m. He next *Quotes Gen. xi. 2, 3*. When they said, *Go to, let us make Brick, &c.*

Rehears. This very *Text*, quoted by Mr. *Lock*, is *Answer'd Num. 66. § 3*.

(6.) Country-m. Then he *Object's*, and makes a *Harangue* upon it, That the *Hereditary Lines* of all these *Primitive Kings* have been *Interrupted*. And thence wou'd *Infer* no *Divine Right* in *Kings* now.

Rehears. That same *Objection* is *Particularly Consider'd* in my *Num. 66. § 4*. And made so *Plain*, as not to *Admit* of any *Reply*.

(7.) Country-m. Then he says, *The Malicious Wretch* (that is your self, Master) turns the *Argument* to the *Royal Line* of *England*, either *designing* to draw me into a *Snare*, or *presuming*, I shall *Shun* the *Debate*, for fear of *Using* too much *Freedom*.

Rehears. He and the *Observer* are mightily *Afraid* of *Slips* and *Snares*! Of which I gave the *Reason*, *Num. 122*. Ther is a

Bundle

Bundle of Treason Lurking in their Hearts against the Royal Line of England. Other-wise why shou'd they be Afraid of Using too much Freedom? Verily, lest some of it shou'd Burst out! And it has Burst out very Plentifully as I have shew'd. And they know not what time or other they may be Caught in this Snare.

(8.) Country-m. Ther is nothing in the Rest of this Review (except what you have taken notice of before) but a Confident Asserting, without any Proof. Therefore I'll trouble you with no more of it. Only at the End he Defends Some Body he says you mean from some Scandal or other.

Rehears. This was Guilty Conscience! I nam'd neither Person nor Thing, nor told any Story of any Body. I was Blaming Mr. De Foe for his Scandalous Treatment of the Clergy, and said, We cou'd make Reprizals upon the Dissenters, if we cou'd give our selves Leave to make use of that Vile and Un-Christian Method of Casting Personal Reflections upon Men, as to their Private Conversations. To which he presently Replies, Three things defend the Character, and cover the Fault of the Person he means.

Country-m. That was like a Man in our Street, who seeing a Mob go by, Crying out a Whore a Whore, laid one of them over the Head with his Broom-stick, and said, you Rogue, what makes you Abuse my Wife? But what were the Three things which he says Defend the Character and cover the Faults of the Person he means?

Rehears. 1. A good Reputation before. 2. A Surprise into the Crime. 3. A sincere Repentance after it.

Country-m. I think this is very Charitable. And ought to Cover the Fault of a Personal Failing.

(9.) Rehears. I think so too. But the Un-Charitableness I charge him with, and the visible Partiality, is, That he will not make any of these Allowances to any Failings of the Clergy, but Reserves them only for the Non-Cons. He says, in the next words, Let him shew me such a Person among all the SACRED Race in this Nation; and if ever my Pen call'd that Mans Infirmities to Mind, I'll make it do Penance by an Eternal Silence, and he shall never in Print hear more of D. F.—

Country-m. Then among All the Sacred Race (as he in Ridicule calls the Clergy) whom he has vilely Traduc'd, he allows neither Reputation, Surprise, nor Repentance, to any One of them, for any Personal Failing he may be Guilty of! This is a hard Sentence indeed! And shews a wondrous Deal of Charity!

(10.) Rehears. Among so great a Number of Men as the Clergy of England, no doubt there are Personal Infirmities. For they are Men Subject to like Passions as We. But in the General, and in Proportion to the Laity, they are, as they ought to be, of the Strictest Lives, and most Exemplary Piety of any in the Nation. This cannot escape any Observer. And since Mr. De Foe

Points his Satyr mostly against the Inferior Clergy, if he minded their Reformation more than Scandal, and to throw Dirt upon the Church, he wou'd Inform against them to their Bishops, where Remedy might be had; Instead of Blazoning them in his Lampoons through the Nation, where Truth and Falshood go down both alike. But Ham was not afraid to look upon his Father's Nakedness. And he had his Reward!

(11.) Yet he has had this Ill (or Good) Luck, That most of his Scandalous Stories against the Clergy have been Detected to be Apparently False. Therefore in his Hymn to Peace he gives Horrid Characters of them, with a Letter and a Dash— That none I have met with know whom he means. And from such Characters, so Given, he Inserts a General Charge, to make the English Clergy a Proverbial Jest to Foreign Nations.

(12.) Country-m. O, No. He says it is only Left they might become such a Jest! And that he Conceals their Names out of his Respect to the Clergy!

Rehears. Wonderfull indeed! For it has the Desir'd Effect of making the Clergy VILE in the Eyes of the People. And then he keeps himself Secure from Detection. And Foreigners will think that this A— or B— are Clergy-Men well known among us! So the Scandal Runs! And all this is only Left our Clergy shou'd be made Scandalous! They are much Oblig'd to his Love!

(13.) Country-m. Let him take a Stroke of it, to see how he Likes it. It is as if I shou'd say to him, I'll let the World know, my Dear Friend, what a Rogue you are— Left some body else shou'd find it out— And I'll say I cou'd tell 100 more of your Rogueries, only lest you shou'd be made a Proverbial Jest, and have a History made of you, call'd the Second Edition of, THE ENGLISH ROGUE

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